

The Pacific Theosophist.

Vol. IV.

SAN FRANCISCO, CAL., DECEMBER, 1893.

No. 5.

The Pacific Theosophist.

PUBLISHED MONTHLY BY

THE LOTUS PUBLISHING CO.,
1170 Market Street,
SAN FRANCISCO, CAL.

JEROME A. ANDERSON, M. D., F. T. S.....Editor.

SUBSCRIPTION, \$1.00 PER YEAR.

Some Hints as to the Esoteric Meaning of the Lord's Prayer.

BEFORE beginning the explanation it may be well to consider the nature of Jesus, as viewed by most Theosophists, and the composition of the early Church. Two views of Jesus are permissible; one that he was a Nirmanakaya; the other that he was a Mahatma. If a Nirmanakaya, then, of course, he was a Mahatma. There has existed for tens of centuries in the inaccessible wildernesses about the Himalaya mountains a secret Brotherhood of great souls—which is the meaning of the word Mahatma—or Elder Brothers; men who after many incarnations have obtained great wisdom; have learned to control themselves and through that control to make the forces of Nature their servants. These Mahatmas are the repository of the wisdom of the ages, which, accumulating century after century, has been entrusted to their keeping. Nations have appeared and disappeared with their various civilizations; priest-

hoods have advanced to great power and have been abolished, yet the Brotherhood has continued, and has been made the heir of all which these civilizations and priesthoods have developed. Continents have risen above the ocean, have been made ready for inhabitants, have been occupied by millions, and have sunk beneath the waves; still the Brotherhood has endured, not as the same individuals, but as successive Adepts possessed of all the knowledge and power of their predecessors. When one Brother has laid aside the body, a neophyte has been advanced to his place, and so the number has always remained undiminished. Not always have all the Elder Brothers remained in the same place; as occasion required they have appeared now in one place and now in another. For not only are they deep students and custodians of the knowledge of myriads of years, but they are Saviors of humanity. Their special charge is to help the human race in its slow process of evolution from the man of flesh to the man of Spirit. It is a faulty conception of the Brothers, as we have been taught to call these Mahatmas, to suppose them to be cold and indifferent to human weal or woe. They are tender and compassionate, and always working for the uplifting of the human race; and while advancing themselves they are also trying to lead the race forward,

not only on spiritual but on mental and material planes. At last with each Elder Brother comes the time to lay aside the body and enter Nirvana or final peace, rest and joy ineffable. But the Mahatma, true to his noble nature, refuses to leave the yet struggling mass of his brothers, and either assumes a new physical body or uses the astral, and remains as a Nirmanakaya. The Buddha of compassion, as such a great soul is called, renounces all that he has earned—for we can have no happiness, no pleasure physical or spiritual which we do not earn—and voluntarily takes upon himself all the miseries which belong to this earth, that thus some of his brothers may be saved. Here, there is a real sacrifice, a real renunciation, a genuine crucifixion, and this not at the end of life but at its real beginning. How much grander is such a being than a God who assumes a human form, but cannot with it assume any real suffering. Jesus, then, was either a Mahatma or a Nirmanakaya, and the language used in the New Testament would lead us to believe that he renounced the glory which he had earned and was a true Buddha of Compassion. With this conception there is a meaning in his life, and in his words, which the church has failed to grasp; now are we drawn towards him as never before.

Each of the Masters have many Chela's or students, whom the Master instructs and guides in their progress toward Brotherhood; when they, too, shall possess all the knowledge and power which the Masters have acquired during

repeated incarnations. These Chela's, or disciples, serve sometimes near the Brotherhood, sometimes at a distance; for the Mahatmas have those powers which annihilate distance and time. Sometimes they form a school far from the home of the parent lodge and their Master or Guru resides with them. All the ancient priesthoods and schools of philosophy were formed after this same plan—a Master, an inner band of disciples, and the general public. Jesus, we read, had his disciples to whom he spoke plainly, while to the people he spoke in parables. The disciples of all Masters are pledged to secrecy and obedience; they often possess a portion of the powers belonging to the Master, especially the power to work wonders and to instruct. We see the same thing with Jesus and his disciples and we find the early church divided into Brothers and catechumens, or those partially initiated and those just preparing for the initiation, and this division continued until under Constantine Church and State were united, when the distinction was abolished, the wonder working power, the gift of tongues, ceased, and the key of the mystic writings which had been given to the Brothers by which they could arrive at the spiritual meaning of the Scriptures was lost.

Before coming to the meaning of the prayer, a word about the great festivals of the Church, as Christmas and Easter. Those very words indicate the connection of the secret work of the Church with that of the ancient Mysteries, for these were the great occasions

with the Masters of Mysteries. Especially so was Easter, or the great Spring festival, where the final initiation which admitted to the Brotherhood took place. There the candidate, as in the great pyramid of Ghizeh, descended into the grave, was buried for part of three days, and was then raised to life and invested with the Omnific word, which properly pronounced would compel obedience from elementals, and really gave control over the four elements—earth, water, air and fire—and which could raise one to the rank of a god.

Now, to return to the prayer: The Chelas or disciples, who had been pledged to secrecy and obedience, asked Jesus, their Guru or Teacher, to teach them how to pray. They were sufficiently advanced to understand what Jesus meant by prayer, and had outgrown the conception among the common people of God as an extracosmic, great man, as Jesus had taught them that God is spirit. Then we are entirely right when we look for the esoteric meaning of the prayer, since it was intended for the use of those who were at least partially initiated into the Mysteries. If God is spirit then God is everywhere, within man as well as without, and the Father to whom prayer is made is the God within. Jesus was never weary of teaching his disciples that "the kingdom of heaven is within." Then our "Father who art in heaven," is the divine one dwelling in every man, of whose presence the Initiate is more or less conscious. "Our" is used instead of "my" to remind the Initiate of his one-ness with all mankind; the "divinity" in

his heaven is the divinity who is in the heaven of all men, and thus by virtue of the possession by all men of that which is called the Seventh Principle or Atma, all men are brothers. Science has made very plain to us that so far as the physical body is concerned and even the lower mentality we are all descended from protoplasmic slime, on our way from the rock itself, passing through the mineral, vegetable, animal and human kingdoms, and so that on the physical side also we are brothers. Occult science teaches a higher brotherhood, and adds to the ascent from the rock the descent from the Absolute. It is certainly fitting that a prayer for Initiates should begin by recognizing a universal Brotherhood, without which recognition no one can be in a fit condition to pray. So long as one selfishly cries "save me," his prayer is utterly worthless and can never get away from the personal, lower man. If one is in the right spirit and prepared to worship God in Spirit and in Truth he begins his prayer to the God who dwells in himself with the admission that God dwells in others, other men and other things. So that in the very beginning he frees himself from the sin of separateness, which is the fertile source of all other sins. Vain are prayer meetings and revivals, vain all forms, so long as men and women are content to be saved alone—one to enter heaven while one remains in hell. True is it that heaven's gate is shut to him who comes alone and that so long as ~~we are seeking~~ truth and occult powers for our own use, we shall never receive the precious gift.

"Hallowed be thy name." In other words, "Blessed be the sacred Word, the all powerful name of God. May that name be honored everywhere and used ever reverently and for unselfish purposes." The Orientals consider that sound is the greatest potency in Nature, and we may well believe this, when we note the tremendous effect of vibration. Life seems to be vibration, and according to the quality of this vibration is the nature of the force. It is believed that the proper pronunciation of the Word, giving both the right pitch and vibration to its syllables, and, above all, the right spiritual potency by reverent, holy thought, will work wonders. The Talmud declared that Jesus worked his wonders because when helping his father repair the temple he heard the high priest whisper the Omnipotent name of Deity—giving it the right pitch and vibration.

This phrase of the prayer is really a fervent aspiration for the triumph of the good over the evil, or White over Black magic; for the use of the Omnipotent name only to help humanity. It seems to me a protest against profanity and the careless use of divine words, and another instance of unselfish devotion to truth. "Not for myself will I use the all-compelling name of God but only for the help of all mankind; in no careless and irreverent way will I cause vibration in the great ocean of ether, which may bring evil to others centuries after I have spoken. If I have learned the true name of Deity, the long lost word of the Masons, it shall ever be held secret and used only for the good of

the human race; and never for purely selfish advancements," is the spirit of this phrase.

"Give us this day our daily bread," Jesus says in the Fourth Gospel, quoting an old adept, "Man does not live by bread alone, but by every word which proceedeth out of the mouth of the living God." If God's word or the words of the Father are bread, that which this phrase of the prayer means is, that each day the petitioner may receive the directing truth from his Higher Self which is necessary for the day. "Ask and ye shall receive," again says the Great Teacher, referring to an ever active law, that only when we are in a receptive condition can we obtain truth, strength and inspiration. God always dwells in us, but we only hear the Voice of the Silence, when we hunger for it almost with agony. May we receive to-day that portion of the true bread from heaven which we need for the day's use. Jesus again says, "My flesh is bread," referring to the truth which he was teaching, and, receiving that truth clearly, we grow strong in the spirit.

"Thy kingdom come and thy will be done on earth as it is in heaven." This is all one phrase and is the most essential part of the prayer. It means that the Initiate earnestly desires that the Higher may control the lower self; that the spiritual may overpower the material. But this refers to an interior exercise, as does all the New Testament when we understand its real meaning as revealed by Theosophy. The aspiration is for the lower man to come into

oneness with the Higher Self, when the kingdom shall come on earth. Not only will the Father rule on his own plane, but throughout the seven-fold man. Then perfect harmony shall reign throughout the whole man even down to the physical in which the law shall be fully observed, and thus the Initiate shall enjoy perfect physical as well as perfect spiritual health.

"Forgive us our trespasses as we forgive those who trespass against us." This phrase contains the grandest of thoughts. Forgive us our trespasses as, or in proportion that, we forgive others. In this sentence the key note of Theosophy is sounded, for the doctrine of Karma is fully set forth. Just in proportion as we give to others strength to rise triumphant over their mistakes or sins or trespasses against us, shall we receive strength to make good all of our mistakes or trespasses against the Higher Self or the Divine in us. If we, so far as we may, punish others for their trespasses against us, we miss the opportunity for which those trespasses were designed and we suffer in consequence. Let Karma have its way as it will have, but let us submit and get the best from its workings that we may. "Let perfect justice be done though the heavens fall," wrote the ancients, and so we will ask only for justice, whether that bring to us ill or good.

"Lead us not into temptation but deliver us from Evil" or "the Evil One." The Higher Ego is the guardian of the personality from that Dweller on the Threshold, who is called the evil one,

and whom Bulwer Lytton in several of his occult novels describes so vividly. Or, in another way of looking at the subject, Evil is the selfishness which enchains the aspiring spirit and makes one of the earth, earthly. It is evident that this prayer could not be addressed to a personal God, for it would be utterly inconsistent with the divine nature for God to tempt or try any man. But the Higher Ego, in its desire to obtain all possible experience out of this incarnation, might try or tempt the lower man, and it is the cry of every Hierophant to the Initiate "do not try me with too severe tests."

"For thine is the kingdom, the power and the glory forever." This is a fitting ending to this noblest of prayers, and is simply the assertion that the Father in Heaven is a Ray of the Absolute and as such has all power. In this phrase the aspirant after perfection admits that in himself dwells all wisdom and all strength and all glory. That light which "lighteth every man who comes into the world," that "Word which was with God and was God," is the light which has always and will always burn; the eternal fire, from which all other fires are lighted. In Atma, the Higher Self, exist all. Then all for which we long, shall be ours sooner or later, for in us is the potentiality of all that has been made actual in the most exalted Mahatma. *Om Mani Padme Hum*, I am in God and God in me so that like God I can be what I will to be.

This prayer so long used in the Christian Church is rightly explained by Swedenborg, as containing all that can be properly put into a

prayer and would seem a proper aspiration to be used by students of Theosophy when they strip off the anthropomorphic garb and come down to the inner meaning. Holding in our minds the thought contained in the sacred mantram, *Om Mani Padme Hum*, that God dwells in us, remembering that the word which was with God and is God, not only became flesh and took on flesh in Jesus but in each one of us as well, this prayer becomes full of meaning and we can join with Christendom in repeating this ancient prayer composed by the Jews long before the time of Jesus.

Finding an esoteric meaning to this prayer, we may well believe that if we search we shall find in the New Testament other helpful thoughts veiled from the people in words of which the key is lost save as recovered by Theosophy. Not only was Jesus a Mahatma and instructor in the secret wisdom, but Paul was an initiated Brother, as many of his words indicate, so that all through the New Testament, and in the Old as well, we shall find underneath the letter the same truths which are taught in the Secret Doctrine and in all Oriental Literature. The more closely we study the Christian Bible under the great light which has been given us by the Masters, the more clearly do we see that the teaching in all the secret books, Hebrew, Persian, Hindu and Chinese, is identical, all coming from that great Brotherhood who, through their chosen agent in this century, H. P. Blavatsky, have given to us what in other centuries through other teachers they gave

to other bands of disciples. Finding ourselves in such good company let us be ever the more diligent in making the truth entrusted to us a part of ourselves. For it is not enough simply to hear, and intellectually to comprehend: now, as of old, we must do, we must live, and daily we should use the prayer of Jesus, in which we seek to overcome selfishness, to recognize our heredity from God, and to arouse an invincible determination to force our way into one-ness with the Father who dwells in each one, and thus into one-ness with the Masters that we may obtain that knowledge and that power which shall enable us to assist in saving the world.

Rev. W. E. Copeland, F. T. S.

Kama loka.

ALL RELIGIONS tell of a hereafter, a state or place into which the immortal part of man passes after the death of the body. The Hebrews had their Sheol, meaning a hollow or subterranean place for the abode of departed spirits. The Greek Hades was of a similar nature. The Indian has his "happy hunting grounds," and the Spiritualist of to-day his "Summerland," both very like the Christian's "heaven." The worn-out idea of hell is the most cruel of them all. This word hell is derived from the Gothic *Halja*, who was the Goddess of Death, and whose name was derived from the Old German *helan*, signifying to hide or conceal. So that at one time it, too, probably meant simply the abode of the dead, but came to be used by the Church to

denominate the place of everlasting fire and torment of the wicked. This old superstition, however, has been largely outgrown by Christians of later years, and there are but few who now hold to a literal hell of fire and brimstone. The Catholic believes in an intermediate stage, between heaven and hell, where the soul of the dead is purged or purified of its sins before it enters into eternal peace. This comes nearer than any other to the Theosophic teaching of Kama Loka.

Kama Loka is a Sanscrit word, which has been given to us by the greatest of all philosophers and metaphysicians, the Hindus, who have devoted more time and study to the solving of the problems of life and death than have any other people. The Hindus have many of these lokas; there are fourteen in all—Deva Loka, Maha Loka, and others—each signifying some particular state of consciousness; for Loka means a place, a sphere, or a state. Kama Loka, then, means the place or region of desire. This region or place is not a locality, as we understand location, but rather a state. It is really a differentiation of matter; a more subtle state of matter than our own, or than we can cognize by our physical senses. And all these worlds of denser and subtler matter interpenetrate. It is said that the entities of such worlds can meet and pass each other—indeed, pass through each other—neither being the wiser for the meeting.

To properly understand the teaching upon the subject of Kama Loka, it is necessary to know

something of man. Man is a seven-fold being, and his first four Principles, together with the lower Manas, form what is called the Personality, the mortal part of his nature. When the breath leaves the body, it is presumed by scientists that a man is dead; but really, he is only beginning to die. In reality, his body is now beginning to live at a more terrific rate than ever, and that because of the nature of the molecules which go to make up that body, and which are now freed from the law of cohesion.

At the moment of death, there comes up before the mind of the dying man a picture or review of everything which has transpired during his life. Those who have nearly met death by drowning have again and again related such an experience, and they have said that, in the short space of a second, the events of a whole life, covering fifty or sixty years of time, have passed before them in rapid review.

After what is commonly called the death of the body, the remaining six principles immediately begin to disentangle themselves from it. The astral body, which is formed of more subtle matter than the physical, disintegrates slowly, like its physical counterpart. The life principle, Prana, returns to Jiva, its source. These three lower Principles are abandoned by the soul at death. But the fourth, Kama, is not so readily shed off. Consciousness still clings to it. The Kama Rupa, with what it has assimilated from the lower Manas, and the higher Triad (composed of Manas, Buddhi and Atma),

find themselves in Kama Loka. This place is not confined to any particular space, but is supposed to take in the atmosphere surrounding us, and within the earth also, as stated in some of the books. Here the three highest, divine Principles must linger, until freed from every trace of desire. All the animal nature which the personality has built up in life, all its desires, passions and emotions, must remain here.

The stronger the animal nature, the greater will be the length of time consumed in the separation, and therefore, the longer will be the stay of the soul in Kama Loka. A man of material impulses, who has lived almost entirely upon the Kamic plane, and who has failed to cultivate the higher side of his nature during life, will be apt to spend much of the period between two incarnations in Kama Loka; while one of spiritual aspirations, who has kept his animal nature under control, will very soon pass into Devachan,—a state of blissful dreams into which the purified Ego passes after it has separated itself from desire. After the death of the body, there being no organs through which it can act, the Kamic Principle can gather no new strength, and is bound to be overcome by the higher Principles, which, being separated from their grosser material vehicles, can therefore act more freely. After the separation, the Kamic Principle is no longer an entity; for it has no physical body and no mind-body through which to act. It remains a mere bundle of desires and passions, called by the Buddhists *skandhas*,

meaning effects, and these await the birth of the next Personality into which the Ego will enter. In the next life, they will form the qualities, the disposition, the tendencies of the individual.

H. P. B. says: "After the death of the body, there commences for the Ego either a period of full, clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep, indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them in our waking hours; why cannot the same be admitted for our post mortem dreams?"

In reality, death is but a sleep, in which the dreams are beautiful or horrible according to our acts or thoughts during life. In Kama Loka the dreams will be chaotic; but in Devachan they will be beautiful and pleasant. There all our highest thoughts and aspirations, our desire for wisdom, our lofty ideals, will be realized in happy dreams. But the soul which has lived upon the material plane, and has there created strong affinities for the "grossly physical pleasures of life," will be unable to enter into Devachan until these have loosened their hold.

Kama Loka cannot properly be called a place. It is a state, an astral locality, corresponding to the Kamic Principle in man. The entities in that state are infinitely more diversified than in our world. It is the state of passions and desires; it is the region of animal as well as human entities. In the case of the animals, the last

atom disintegrates, is annihilated; but, with the human entity, Kama Loka is but a threshold between death and the Devachanic period. The inhabitants of Kama Loka are elementals, elementaries in almost infinite varieties, suicides, etc. And, if it is possible for us to come into constant contact with these entities, it is necessary that we should, by lives of strength and purity, make ourselves so positive that we shall not receive the vibrations that come from them.

Much of the phenomena of modern Spiritualism is due to Kama Rupic entities. It is said that these entities can converse with mediums before the separation of the Ego has occurred; but after that separation, no vibrations can be set up which will disturb the Ego. Some mediums have developed psychic powers which enable them to withdraw these entities from the Kama Lokic state, and each time they are withdrawn to the earth, sufficient vitality is given to them to permit them to exist for a longer period than they would ordinarily. A clear understanding of the state of Kama Loka will protect the medium from many of the dangers which attend the use of psychic powers.

H. P. B. Training Class.

THE self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both.

LET thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

—*Voice of the Silence.*

The Path to Spiritual Progress.

MANY of the members of the Theosophical Society seem to be in the habit of thinking that there is a great gulf separating us from the Masters, and that it is impossible to reach up to them. Difficult, yes; but impossible, no; because although there is distance there is no separation, and the great Brotherhood are forever watching over and protecting humanity. The only way to approach the Masters, the only path to Spiritual progress, is through performance of the duty that lies nearest—the fulfilling of every duty in life, however bitter these may seem or however disagreeable, small or unimportant they may appear. We too often think that with different surroundings, with other or no ties and family relations, we could do so much better—progress so much faster. We forget all the while that daily duties are daily tests, and that nothing comes by chance; but that it is by the mighty law of Karma that we are placed just where we are best fitted to gain needed experience and learn the necessary, although often so hard, lesson of self-abnegation. This lesson, well learned, is the first step on the Path to Spiritual Progress, and the stronger the lower personality is, the harder is the struggle, the more bitter the pain before the lesson is learned.

“Follow the wheel of duty to race and kin, to friend and foe,” says our Spiritual Teacher in the *Voice of the Silence*, and we may be sure that by shrinking from any of the duties that our Karma

has brought to us, though these be family duties, social or business obligations, we raise the surest and strongest bar to Spiritual progress. And sometimes, when the burden seems too heavy and the law of duty almost too hard to bear alone, and we look despairingly around for help and comfort let us then remember that we are not alone, that, out of compassion, the Masters have renounced the greatest bliss so as to be able to help, watch over and guide humanity. They do not abandon us unless we abandon Them by giving way to our lower nature; but with each humble duty faithfully performed, with each battle bravely fought will come more light and greater strength.

In the *Voice of the Silence* is again said: "Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great range; believe thou not, O, Devotee, that this will lead thee to the goal of final liberation."

Does not suffering endured finally teach us compassion and love "for all that lives and breathes," thus leading us a step nearer to the Masters?

Elin M. C. White, F. T. S.

LET not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed.

—*Voice of the Silence.*

An Astral Experience.

I WAS meditating on the ability to unite the Astral consciousness with that of the physical.

* * * * *

And I passed out, fully conscious of my physical self and that I was on the Astral plane. The strongly dominating idea was "to be conscious in the Astral," and these words I kept repeating to myself in a most positive way.

I found myself on what appeared to be an old-styled and somewhat narrow street, a place I felt to have been well acquainted with in the past. I walked along this street for some distance, and saw a little ahead of me a female figure, walking in a slow and aimless manner in the same direction I was going.

I soon caught up to this figure and as I passed, I turned and looked at the figure, and as I looked I shivered to the very centre of my being. I realized that this was but the "shell" of one I well knew in a previous incarnation, but could not overcome the nameless horror that thrilled me as I gazed into those soulless, expressionless eyes. I observed several other such figures also moving ahead of me.

On my right I noticed what appeared to be a large barn with square doors having a large iron handle. I was immediately desirous of proving whether I, in my peculiar condition, could touch what I told myself was Astral matter. I went to the doors and grasped the handle which felt like very natural iron. I then reasoned that Astral matter was, of

course, to be perceived with Astral senses and my Astral hand could touch the Astral matter.

Suddenly I was aware of the fact that I must return immediately to my body. I said to myself, "I cannot take the time to return by the way I came, so I must *will* that I return immediately." As I said "*will*" my whole will-power seemed called into action. Then a vapor seemed to surround me and I felt a slight vibratory motion, and—

I was fully conscious on the physical plane. The time, from the moment I felt that I must return, to the moment of normal consciousness, seemed to occupy but a moment. And still the horror clung to me from gazing into the soulless eyes of that Astral shell. *C. D. Greenall, F. T. S.*

"THE MIND constitutes part of the entity we call man. But there is another, a nobler and higher Self, to the very existence of which we are oblivious in the every-day, common-place hurry and endeavor of life in material existence. It is only when our physical senses, and the mind, which is the product of those senses, are lulled to sleep by the harmony of nature, that we find coming to us a voice mellifluous and divine, from that Self which sleeps within us, telling us that we are not base, grovelling creatures, limited and powerless in our capacities, but that we are the very angels of Heaven; that our capacities are infinite; that our future is a future which is inconceivable and has no bounds."—*Prof. Gyanandra Nath Chakravarti, at the World's Congress of Religions.*

Links Between Religion and Science.

REILIGION and science now stand side by side before the mystery of mind. Again the question arises: What is spirit? Ancient wisdom answers: Spirit is life, it is consciousness, the one reality that through all changes of evolution remains ever the same. Its manifestations differ according to the various vehicles in which it is embodied, but its essential nature continues forever unchanged. Sleeping in the vegetable, dreaming in the animal, it awakes in man. Mind is consciousness unfolded to this stage of active thought, and therefore man, who perceives the relation between subject and object, becomes the only self-conscious denizen of earth, the only ego among its myriad creatures. Soul is the eternal basic medium in which life resides, a sublimated essence to unfamiliar thought scarcely distinguishable from spirit, but which is, nevertheless, a clothing, or vehicle, of life, *per se*. Mind, therefore, is spirit in its essential nature, but in its manifestation it is soul.

From the occasional flash of genius to full illumination is but a step in the process of unfoldment. Triumphing over the sluggish opposition of matter, which it has finally moulded into harmony with its requirements, mind has expanded into consciousness of the all. Veil after veil of matter has been lifted, each, in turn, revealing its own secrets and making clearer all the knowledge gained in lower realms. That the same process should continue into soul regions

may logically be supposed. The mounting vision then would scan the world of spiritual causes, and see truth at last revealed.

Revelation is the natural insight of a perfected soul. As reason crowns man now, knowledge will reward him then. By an impartial law of spiritual growth it is attained, prophet and seer transmitting to unillumined minds truths needed for their guidance. The pure soul, seeing God, stretches a helping hand to weaker brothers, and writes for them upon some sacred scroll the laws of life and duty.

So religions are founded when they are not merely versions of an older faith. Their fundamental identity is a necessity, and the strongest possible evidence of the truth of revelation. "God is no respecter of persons." At all times and with all races he has dealt impartially. Everywhere the story of man's spiritual origin has been told, and the hope of immortality implanted. Arrogance and egotism may claim a special favor, but the bibles of all races offer confutation. Their teachings may be differently expressed; one or another aspect of spiritual truth may be emphasized; but each reveals the Fatherhood of God, the Brotherhood of Man, the sacredness of duty. Each forbids selfishness and inculcates love; and finally, through aspiration, all point to possible perfection of the soul.—*Mrs. Mercie M. Thirds, at the World's Congress of Religions.*

KILL out desire; but if thou kill-est it, take heed lest from the dead it should again arise.

Among the Coast Branches.

Los Angeles Branch, Los Angeles, Cal.

D. R. G. F. MOHN, Sec., writes:—We are doing good work in Los Angeles. The public meetings are well attended, and during last month, the following papers were read: Oct. 1, "Theosophy, Occultism and Science," F. Neubauer; Oct. 8, "Emerson and Occult Law," H. A. Gibson; Oct. 15th, "Progress of the Human Soul," G. F. Mohn; Oct. 22, "Universal Adjustment, Nature's Law," F. Neubauer; Oct. 29, "Religion in Ancient Egypt," G. W. Aylsworth. As usual, the weekly Branch meetings continue, at each of which a paper is read and questions answered. Four new members have recently been added, and more are expected. Bro. J. J. Fernand is again with us, and is assisting the Dhyana Branch in East Los Angeles. He is also about to form a class in Pasadena. Sister M. A. Rathborne of San Francisco is visiting us for a few weeks, and has donated several volumes of Annie Besant's works to our library.

In conclusion, I would say to all F. T. S. that success only follows arduous work. Now is the golden time for sowing the seed for future generations, before the cycle closes. If we have faith in the Masters, it must be a practical faith, which will call us to work!

Seattle Branch, No. 1, Seattle, Wash.

E. O. Schwagerl, Sec., writes:—Our Branch holds its meetings on Thursday evenings at 7:30 o'clock, in rooms 504 and 505 Bailey Building and its public Sunday evening meeting in Pettit's Hall, 1008 Front St. Lectures or papers are given and questions from the audience answered.

The Seattle Branch held its first Conversazione on the seventh instant. The evening was devoted to conversation and music. There was a larger attendance of strangers than was anticipated and they took a lively interest in Theoso-

phy. The Branch will repeat these interesting and profitable gatherings every month.

Salt Lake Branch, Salt Lake, Utah.

Amos J. Johnson, Sec., writes:—An active interest is maintained by the members of Salt Lake Branch. Papers or addresses are presented at each meeting, and entertaining discussions follow. All papers read before the Branch are filed away for the library, and we expect in time to secure a valuable collection of articles on theosophical subjects. The Branch Library was only started a few months ago, but now contains about 25 volumes, and 15 MSS. President Scannell presented the Branch, a few weeks since, with a large crayon portrait of H. P. B., which is finely executed and in a handsome frame. There is considerable interest manifested in Theosophy by outsiders, and there are generally several visitors at each meeting. We are doing what we can and leaving Karma to look after results. It is hoped that next year we shall have visits from some of the Coast lecturers, as they may pass through on their way to or from the East.

Aurora Branch, Oakland, Cal.

H. Bowman, Sec., writes:—We have added to our Branch three new members this month, and several others are expected to join soon. Our Branch meetings are well attended, both by the members and by visitors, and private classes have been formed for the study of the *Bhagavad Gita* and *Secret Doctrine*.

We have recently moved our public lectures to Odd Fellow's Hall, which is a large commodious room, centrally located, and capable of seating 300. The opening address was given by Dr. J. A. Anderson, to an audience that the former hall could not have accommodated. His subject was "The Parliament of Religions." Since then we have had a lecture from W. J. Walters, of San Francisco, on "Theosophy the Key to Human Happiness;" and one from Dr. Allen

Griffiths, on "Evolution in the Light of Theosophy;" both of which were well attended.

Eureka Branch, Sacramento.

Sec. Mary B. Smith writes:—Eureka Branch has taken a new departure. We have here fine, high, well-lighted, neatly furnished rooms—double parlors, well located and attractive—large enough to seat a hundred or more persons, and containing our library. Our hope is, by renewed consecration and activity, to make a permanent success, and extend a knowledge of Truth.

Boise Branch, Boise City, Idaho.

Mrs. E. E. Athey, Sec., writes:—We are holding open meetings every Thursday evening. Papers have been prepared and read, and the subject of Karma discussed. Three new members will soon enter the ranks. Literature is being given away, and books loaned, so the work goes quietly on. "Letters to a Student" are particularly interesting.

Triangle Branch, Alameda, Cal.

Mrs. C. McIntire, Pres., writes:—Triangle Branch meets in Red Men's Hall, corner of Webb Avenue and Park Sts., every Tuesday afternoon, at 2:30 o'clock. Also every other Tuesday evening open meetings are held at the residence of the Secretary, 2328 Clement Avenue. All are invited.

Alaya Branch, Santa Ana, Cal.

Mrs. S. A. Smith writes:—Our Branch holds regular meetings, which are advertised, and for which a programme is arranged. We are looking up, and hope for new members. The meetings are interesting; have an attendance of from eight to twelve. Selections from the *Voice* and Branch papers are presented.

STOCKTON BRANCH.

Mrs. A. C. Kelsey writes:—Mr. E. B. Rambo lectured in Stockton, Sunday,

Nov. 12th. His subject was "The Masters." We were all much pleased with the lecture and the good audience he brought out. I trust we will all be brought in closer touch with the Great Ones.

Pacific Coast Lecturer's Movements

D. R. GRIFFITHS spent several weeks in Sacramento, where two lectures were given. On November 5th, the subject was "Evolution." A good audience was out, and the local press gave lengthy reports. On November 6th, "Reincarnation" was the subject. Branch and other meetings were held.

Eureka Branch has awakened from a minor pralaya. Local Headquarters, centrally located at 610½ I Street, accessible from all parts of the city, well lighted and ventilated, and newly carpeted and furnished, have been established. A black walnut book-case and secretary for the librarian's own use, two large tables, richly covered, to be used for magazines and unbound literature, eight walnut chairs, beside a lot of folding ones for public meetings; photos and pictures of prominent Theosophists, including the Founders of the T. S., and one of the largest and most complete T. S. libraries, are contained in two immense parlors, which will hold about 100 people. Mrs. Mary B. Smith, formerly president of a local literary society, is librarian, and is in attendance from 1 to 5 and from 7 to 9 P. M., daily, to receive visitors, attend the library, assist in the selection of reading, etc. Regular Branch meetings are held every Thursday evening, and public meetings every Sunday evening. All meetings are open to the public.

This is a grand beginning, and it is due to the generous efforts of a few of the older members, one of whom assumed the responsibility of the rent for six months, donated his own large T. S. library, presented a new carpet, furniture, pictures and other items. Nor were these things given out of the abundance of possessions, but at a sacrifice, and by

almost draining the pocket. But this is a spirit that delights the gods and makes for a glorious Karma. Surely, as Jasper Niemand writes: "The treasures we give to others are really retained for ourselves." In future lives, those who have been helped by our unselfish efforts will rise about us and repay, even though, now or then, we may never know them face to face. "Act thou for them to-day, and they will act for thee to-morrow."

A Word from Dharmapala.

AT SEA, S. S. "OCEANIC," Oct. 16, '93.

My Dear Brother:

THE "Oceanic" is expected to arrive in Honolulu to-morrow, and I am writing this to tell you we have a great work to carry on in the near future. The Great Parliament of Religions has sounded the tocsin, and the people will now be made to think.

In the purity of our lives lies our strength, and the great truths taught by the Masters will illumine our minds. Charity, Purity of Life, Self-sacrifice, Sincerity, Patience, Determination, Investigation, Strength of Character, Benevolence and Equanimity—these should be our virtues in the struggle for the attainment of spirituality for the Race. We have to show the great Truths of Theosophy in our daily lives, and we will conquer.

My sojourn in America has given me strength to fight for the Master's Cause. We have a large field there, and I hope to revisit your people. I breathed freely in an atmosphere of love during my stay there. All blessings to you.

Yours Affectionately,

H. Dharmapala.

A MAN is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self.

—Bhagavad-Gita.

Notes and Items.

SAN FRANCISCO BRANCH is pursuing the study of the "Seven Principles of Man," by Annie Besant. The average attendance is from thirty-five to forty.

Golden Gate Branch is studying Mrs. Besant's Manual on "Death and After." The average attendance is from forty to fifty.

The demand for Theosophical books is increasing to such an extent that the Secretary, Mrs. Beane, often has twenty-five or thirty dollars worth of orders a day.

Mrs. Foster, a member of Golden Gate Branch, has opened Theosophical rooms in the city of Honolulu, and with four or five assistants is preparing to push Theosophical work in the Hawaiian Islands.

The Pacific Coast Committee have reorganized and enlarged their Lecture Bureau and its members may be called upon to lecture in any of the surrounding towns within reasonable distance from San Francisco on any Sunday afternoon or evening.

The children of the Lotus Circle are preparing for a merry time on Christmas. All persons interested in Theosophical work for children and young people will be pleased to know that a Children's Theosophical Paper is contemplated. It will be conducted by Mrs. Cooper-Oakley, published in London, and be international in character.

Notes From the Sound.

MRS. MARY A. WHITNEY formerly of Olympia Branch is now in San Francisco.

SEATTLE Branch is now studying the "Ocean of Theosophy" at its weekly Thursday night meetings.

SEATTLE and Tacoma Branches are alive and fully awake. The meetings

are well attended, and much active work is carried on by the members.

MRS. ELIN, formerly of the Seattle League, has resigned her membership, to reunite with the London, England League, she at present being stationed at Theosophical head-quarters in that city.

VICTORIA Branch commences to hold open meetings this month. Mrs. Anna L. Blodgett of Seattle, has been detailed to give an address in that city, Sunday, Dec. 3rd, upon invitation of the Branch. The date will be filled.

A member of Seattle Branch is of the opinion that the report of the recent Theosophical Congress is one of the best books we have, or can have, for propaganda works. It is proposed to lay in a supply, if they can be had.

TACOMA Branch has met more or less success, doubtless more; adopted the method pursued by the Golden Gate Branch at its Branch meetings—a main topic, then slips of paper are passed for questions.

THE Puget Sound League of T. W., is opening up a circuit of Branches in the towns of Olympia, Tacoma, Seattle, Port Townsend and Victoria, B. C. It is intended that an interchange of lectures be given between these points each month by members.

THE Seattle Branch held its first *conversazione* at Pelt's Hall on Tuesday evening, Nov. 16th. There was a very good attendance for its first meeting. Among the visitors was the Jewish Rabbi of the city, who came to check up what there was in Theosophy that corresponded with the Hebrew religion. It is intended to hold one a month hereafter.

F. J. Blodgett, F. T. S.

Book Reviews.

"REMINISCENCES of H. P. Blavatsky and the Secret Doctrine,"* by the Countess Wachtmeister, is one of the recent additions to theosophic literature. It will be read with intense interest by all Theosophists, and, especially, by those whose bad karma prevented them from personal acquaintance with Madame Blavatsky. The book is but another proof of the almost overwhelming obstacles which had to be overcome, as well as the self-sacrifice of the great Soul who wrote it. How such a work would have been welcomed during the dark days caused by the ignorant and brutal attack of the Psychic Research Society! Bearing in its every sentence the impress of truth and honesty, and giving independent and unimpeachable evidence of personal dealing with the same Master, who was Madame's Guru, and under circumstances where any "cabinet" explanation, or interference of any kind by the Madame was impossible, its moral effect would have been of great value.

Yet it is not in its account of personal knowledge of the Masters, or of phenomena witnessed, that the book is most useful. The loyalty of Madame Blavatsky to the Masters, the unwavering self-sacrifice, the unrewarded and unrecognized devotion to the highest welfare of humanity, the toil amidst physical suffering and the jeers and jibes of a Shylock world, the steady faithfulness to a grand purpose amidst desertion and contumely from those who ought to have been co-workers—these are but a few of the noble examples which shine throughout its pages. Let every faint-hearted Theosophist read it and kindle his devotion anew at its simply-told story.

It is supplemented with short papers by W. Q. Judge, the Keightleys, Jasper Niemand, and many others who had personal knowledge of her life, and the difficulties under which the Secret Doctrine was written.

J. A. A.

*Reminiscences of H. P. Blavatsky and the Secret Doctrine London, 7 Duke St.; New York, 144 Madison Ave; price 50 cents.

The verbatim Report of our portion of the great Parliament of Religions* is published, and will be eagerly read by those who had not the good fortune to attend. It is to be regretted, however, that the short-hand notes were not submitted to the various speakers before publication. The printer's devil is sufficiently formidable; add the stenographer and the situation becomes almost unendurable. Take the following sentence: "All that we think to be evil and recognize under the forms of evil is due to ignorance alone, and, therefore, you will see how important it is that we do have light upon the problems of life, and in this way how important becomes the message of Theosophy in giving light to the Western world;" then put "because" for "becomes" and "is" for "in," and you have it as "reported." This same confusion runs throughout all the Report, marring sadly matter which no Theosophist can afford not to read. Besides, what speaker in Congress or elsewhere sends his speeches from the short-hand notes to the printer without revision? Better have waited a little longer, and have had both form and matter equally excellent.

J. A. A.

NOTICE.

Any F. T. S., on the Coast who does not receive a copy of the PACIFIC THEOSOPHIST is invited to send us his address. Also, any one receiving the magazine with a wrong address will oblige us by sending the correction.

Any one who has subscribed for the PACIFIC THEOSOPHIST, but who has not received all the numbers from the first of August, will, by kindly letting us know, be furnished with the missing copies.

To WHATSOEVER object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit.

Bhagavad-Gita.

* "Report of the Theosophical Congress" at the World's Parliament of Religions. Path Office, 144 Madison Ave., New York. Price, paper, 30 cents; cloth, 75 cents.